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openly sided with the Arabs when Alexandria revolted (p. 471), even making a regular agreement with them until Alexandria was recaptured (p. 480). This does not look like entire passiveness; and we can well understand how they looked for some relief in the coming of the Arabs, preferring men of a strange faith to their own who had treated them so harshly. There is, however, no evidence that in the beginning they took up arms against the former overlords.

One of the most interesting of Butler's chapters (XXV.) deals with the library of Alexandria. No scholar to-day seriously believes that the Arabs would have been guilty of such a sacrilegious burning of books; but it is well to have the baselessness of the historical evidence for this sacrilege placed so clearly before us; its first circumstantial mention being in Abu al-Faraj, a Christian author of the late thirteenth century. Abu al-Faraj did not invent it; he invented nothing. Some such report must have been current, as it is found also in Abd al-Latif (1200), Abu al-Fida (1273-1331), and al-Makrizi (1365-1441); but for five centuries after its supposed occurrence no mention is made of it by either Christian or Mohammedan writers.

The special student of Mohammedan history will, however, hardly agree with Butler's relative estimates of the character of the Calif Omar and the conqueror of Egypt, Amr. The calif was anything but greedy (p. 459), as Butler, relying upon a sentence in al-Baladhuri, says. He was of a rugged and almost superhuman simplicity, as may be seen in the many traditions about him gathered by Tabari, or in the excellent sketch of his life quite recently published by Sachau ("Über den zweiten Chalifen Omar," in *J. B. der K. Preuss. Acad.*, 1902, xv.). His one and only thought was the state exchequer; and his somewhat harsh treatment of Amr was due to the fact that the latter was too strong a helpmate and too probably an opponent (Wellhausen, *Das arabische Reich*, p. 30). The later history of the califate shows how well-founded was this fear of successful generals in distant countries.

RICHARD GOTTHEIL.

Development of Muslim Theology, Jurisprudence, and Constitutional Theory. By DUNCAN B. MACDONALD, M.A., B.D. (New York: Charles Scribner's Sons. 1903. Pp. xii, 386.)

PROFESSOR MACDONALD calls attention in the modest preface of this little volume to the lack of any text-book upon the subject of Muslim law and to the difficulties in the way of a student attempting to supply the need. No one with the slightest acquaintance with Arab history and institutions will fail to sympathize in his description of the obstacles to an effort to render this complicated subject clear to "non-Arabists," but the author should be warmly commended both for his devotion to a task which no older scholar has been heretofore willing to undertake and for his success in its execution. The book is, as the title suggests, divided into three portions of unequal length. The fact that the first, on constitutional development, is named last on the title-page suggests the conclu-

sion that Professor Macdonald means to lay least stress upon this phase of his subject ; if so, his resolve will be a disappointment to the historical students who look to these pages for such enlightenment as a trained scholar in Islamic literature and philosophy can furnish upon its structure and political history. After a concise but admirable account of the famous constitution of Umar — whose more familiar name of Omar the purists are not likely to change for English readers — under the Republic, he concludes its downfall and the development of Empire under the Umayyads to be due to political and not to social-economic causes. It would be difficult to show this, though the first step in the progress, the elevation of Uthman to the califate was of course the result of political intrigue. But above all rivalries of sept and sect was the inevitable tendency of the victorious Arab state, when once convinced of its mission, to establish itself in some capital which would control the great trade-routes and renew the empire of either a Darius or an Alexander. It was natural that Muawiyeh should renew the latter's ambition in Syria, where the Umayyad influence was supreme and where the worth of the Roman domain around the Mediterranean visibly affected the Arab imagination. But when the attempt failed within the space of a century, the clan that had tried and lost succumbed in civil war to another which reestablished the Achæmenid empire with very passable and enduring success. Islam as a governing instrument must have under these circumstances been influenced first by Hellenic and subsequently by Persian ideas. Their extent and prevalence are not, however, made as evident in the first portion as the historical reader might wish. It is interesting to note that so good an observer of the Muslim of to-day as Professor Macdonald agrees with certain English publicists in sounding the alarm over the reforming and puritanic Brotherhood of as-Sanusi which "for years has gathered arms and munitions and trained men for the great Jihad" against Europe.

The part of this work devoted to jurisprudence makes the inextricable interlacing of Church and State in Islam more clearly apparent. To be a statesman in the Muslim world means also to be a jurist and theologian ; their law "takes all duty for its portion and defines all action in terms of duty. Nothing can escape the narrow meshes of its net," and the captions of a typical law-code translated in the appendix furnish suggestive testimony to this statement. Mohammed's own contribution to the legal system of Islam is called the only legislation it has ever had, and this was of the most fortuitous sort. After his death began a process of arranging and correlating such decisions as were found in the Koran or remembered by his companions, and when these failed recourse was had to the common-sense of the judge. A certain sanctity attends the decisions of the first four califs that renders them hardly inferior to the Traditions or to the divine Word itself. But sticklers for the law and tradition of this narrow sort were inevitably overwhelmed in the tide of conquest during the first century after the hegira by the necessities of erecting a complete and stable system of justice for a vast empire. From the courts in Syria, which were allowed to continue until the conquerors

had learned their lesson, Muslims acquired the fundamental principles of Roman law, the parent law of the world, while a natural process of further development was secured in the "opinions" of those speculative Muslim lawyers whose *Responsa* came presently to represent equity in its strict sense. It was not until the Abbasid period that the canon law of Islam was practically completed and made, like that of the Roman church in Catholic states, the law of the land. Then arose the inevitable struggle between adherents of usage and of tradition; and the consequent schools and parties all closely intermingled with subtleties of theological speculation, of which indeed they were necessarily a part. For clear and logical presentation in brief space this explanation of Muslim law has no equal in our language.

Into the obscure and difficult subject of Muslim theology, occupying nearly two-thirds of the book, there is no need to enter here. The volume is a much-needed and welcome addition to the scanty materials for an understanding of Islam by English readers.

FREDERICK WELLS WILLIAMS.

Mediæval India under Mohammedan Rule (712-1764). By STANLEY LANE-POOLE, M.A., Litt. D., M.R.I.A. [The Story of the Nations.] (New York: G. P. Putnam's Sons; London: T. Fisher Unwin. 1903. Pp. xviii, 449.)

THOUGH some might question the propriety of calling the millennium which ends with the nineteenth century the middle ages of so long a history as that of India, there can be no doubt of its convenience as an easily defined period for treatment in an historical series. Professor Lane-Poole would probably be among the first to concede that the romantic adventure of Mohammed Kasim in Sind was no real beginning of Islam either as cult or government in India. Mohammedan rule was not effectively established there until three centuries later, and then only slowly and in part. As a prelude, however, suggestive alike of Arab daring and defects, this raid is properly enough a portion of the story of Mohammedan India. The first book of the three into which this volume is divided concludes with an account of the successive onslaughts from Afghanistan during the eleventh and twelfth centuries, and the ultimate conquest of the Ganges basin; the hundred pages of Book II. are devoted to the various dynasties ruling from Delhi as their capital during three centuries; while the remainder of the volume, more than half, describes the Mogul Empire. For the purposes of an historical sketch designed for general reading this grouping is highly satisfactory. It emphasizes adequately the successive stages in a long process of subjection and imperfect assimilation, leaving out of view a multitude of minor occurrences, but making clear the great personages whose achievements and characters fashioned the course of events.

Like most students of oriental history, the author — who is in the very first rank of these — frankly estimates the account of this period as "necessarily more a chronicle of kings and courts and conquests than of